The VVord of the Lord to awaken all such as lye in the sleep of carnall security, or self love

BISHOPSGATE WITHOUT

AWake Awake all you silly ones, and come out of your unbeliefe that you dye not in your sinns, and perish by your iniquities; for thus saith the Light of the World, if ye believe not on me ye shall dye in your sinns, and perish by your iniquities; therefore he that desireth not that any should perish, this day hath opened a Fountain of life, that whosoever beleiveth that he is the true light, from whence that living streame in man did proceed, by which man comes to be beloved of the Father, as to it he turneth, for Gods love is now revealed to all that have believed, and from the heart obeyed, that which convinceth of sin in man, which is the free gift of the Father, which was given to man, by which man was made a lively object, to declare a God in being, but man stood not long in that Administration of life, but turned from it into the death, & so death reigned over all men, all being in the Chaines of darknesse, there being reserved till the Judgement of the great day; and now is the day of deliverance declared; now is salvation preached to all that will believe, for now hath he not spared his only begotten, but hath given him to be again the light of the World, that whosoever believeth in him shall not abide under the Chaines of darknesse, but shall live for ever according to his own word, *I am the Resurrection, he that believeth in me, though he were dead yet shall he live*, as he also saith, *I am the light of the world, he that believeth in me shall not perish, but shall have the light of life*; therefore in tender love are you all warned, prophane and professor to come down out of your Imaginations by which you are ascending and descending to find out or forme a God or a Jesus as you say, and so become guilty of great evil in forsaking the living God, and are setting up [illegible] and are falling down to the Image, that your own hands have

made, and ſo like the Magitians of *Egypt* by your immulations are bringing up more plagues upon your ſpirituall *Sodome* and *Egypt*, and are thinking to cover your ſelves by doing thoſe things which you never were commanded to do, but have ſtolen that which was your neighbours, and ſo in your fallen wiſdom are ſeting up a *Babel*, thinking to make the top thereof to reach to Heaven; but verily you do but deceive your ſelves, for God hath ſeen and is come to confound your *Babel*, and to ſmite at the feet of your Image, and to rent off all that covering which you have covered your ſelves withall, which is none of your own, but is ſtolen; and this is the God that liveth for ever, even the holy Almighty one, in this the day of his power, doing by the light of the World, even that light that is ſet at naught by all you, that love your evil deeds, and therefore will not own that light which convinceth of ſin to be of God, but are calling it a naturall and a carnall light, and ſo in your naturall and carnall Wiſdom are ſhuting your ſelves from the knowledge of that life, which to know, is life eternall; but no man hath known the Father, but the Son and he to whom the Son hath revealed him; but he that knoweth not that light in man that maketh manifeſt ſin, and partaketh not with iniquitie, to be of God, knoweth neither the Father nor the Son, for although the light doth ſhine in the darkneſſe the darkneſſe cannot comprehend the light, ſo he is in the world and the world knowes him not; and therefore are they lying polluted in their own blood, not knowing any power (being in man,) to redeem man out of that polluted eſtate, which man is fallen into by tranſgreſſing and diſobeying the light, for he that is diſobedient to the light, in him his Candle ſhall be put out, and his dwelling for ever ſhall be in obſcurity, and darkneſſe ſhall be his Pavilion, and he ſhall ſee nor know no more then the wild beaſt of the field, but ſhall periſh becauſe he will not come unto the light, that he may have life.

Therefore O People! you that inhabite the earth repent repent, for the day of the Lord is come and coming, in which every one ſhall be taken, where there are two in one Bed, one received and the other left; two grinding in one Mill, one received and the other left; for terrible will it be to them, that

be

be with child, and travell to bring forth the ſeed of rebellion, for a breath, even the breath of eternity is prepared to deſtroy the rebellious and ſtiff-necked, that will not bow down to that gift that calleth man to repentance, and would lead him to that repentance that is not to be repented of, where his ſinns might be blotted out, and his iniquities remembred no more, for the Lord delighteth not in the death of a ſinner, but had rather that he ſhould forſake his evil wayes, that his ſoul might live; and therefore this is the love of God to man, that he hath not left himſelf without a wineſſe in man, that would reveal to man the evil of his wayes, and would judge and caſt out all that which is a ſeperation wall, to ſeprate man from knowing of his maker; therefore all your Sects and formes that are without the power come down to that, that ſearcheth the heart, and tryeth the reines, and will ſeprate between you and your many lovers, with whom you are committing your Whoredme under every green tree; but the boughes thereof will not hide your Whoredomes from the face of the Son, but you are ſeen, and a Bill of Devorcement is the Lord God a preparing for you all, if you forſake not your lovers, even thoſe that draw out from the living God: Therefore repent, and own the light in you, that Judgement you may come to know, ſet up in you, that condemnation may come on that ſpirit that would not have the light to rule, but are ſaying in your hearts, let us breake his bonds, and burſt his Cords aſſunder, for this light ſhall not rule in us, and ſo are caſting his righteous Lawes behind your backs, and his reproofe you will not own; nay though he ſtand at the doore and knock, and beſeech till his locks are wet with the dew of the morning, yet will ye not own the light, that by it ye might be made fit for the Balme of *Gilliad*, and for the waſhing of *Judah*, for did you not think that you did ſee, your ſins ſhould not remain with you, by which you are naked and miſerable, in the firſt nature of rebellion, bearing the Image of the earthly *Adam*, which was from beneath, which deſcended not before he aſcended, but is of the earth onely before he had received a meaſure of the heavenly, which was the quickning Spirit, which came from above, bywhich he was the Image of the living God, but he abode not in it long, for the glory there-

of could not be contained in the earth; and therefore he that descended was to ascend from whence he came; and so man was left in the earthly Image, and in his own likenesse did he beget a son, and so in a naturall body came that seed to be sown, which by the naturall man is not known, but is in Captivity and in the house of bondage, under *Pharoahs* task-masters; but for this seeds sake did the God of life once more give unto man power over death, for as by man death came to reigne over all, in that all had in the root sinned, and are born blind, that the power of eternall love might be seen, in raiseing a spirituall body out of that which was sown a naturall body; and so the mortall comes to be swallowed up of immortality, for he was faithfull to the death, and therefore had he a name given him above his brethren; before whom every knee shall bow in heaven and earth, for unto him was life given, and he lost it not, neither was there any able to take it from him; for when the tempter came he found nothing in him, therefore he had power to lay it down that he might raise it up again in all that came to believe in him and to bear him witnesse, that he is and was that true light that hath lighted every man that cometh into the world, for unto him is all power given, and by his own arme hath he gotten unto himselfe glory, for he trode the wine press of Gods fury alone; and therefore it was he that came from *Eden*, with his garments dipt in blood, and his visage was more marred then the visage of all the sons of men, for he had long lain in the grave, but the grave was not able to keep him under, for he was to be the Resurrection, that all that believed in him should arise with him unto glory: Therefore all you people hear and harken unto the word of the Lord, and say not who shall ascend or descend to fetch or find out this Jesus, but his word is in you, even that which would lead you to know a Jesus in you, as to him you become obedient, for that light in man, if to it he would turn and believe it to be of God and obey it, he should know Gods righteous Law should not depart till the head of the Serpent should be broken, and power should arise in man, that should save from sin, and should bring man indeed to know a Saviour in being, that should save and redeem his soul out of the death, to live with *Abraham*, *Isaac* and

Iacob

Iacob in the kingome of life for ever; therefore ſlight not Gods love, but fall down that you may live; for if thou wilt lay down that life that is runing into the changeables, and take up or be taken up of the light where the Croſs may be felt to croſs and overpower mans will, and keep it in ſubjection, not his own will to be done, but the will of the Father, then ſhould the light ariſe as the Sun at noon day, and the clouds ſhould be expelled, and the earth ſhould be enlightned, by which man ſhould come to know a light and in it ſhould walk, and ſhould need no more ſun, moon or candle, all being but created things, but the Lord God who liveth for ever ſhould be the light thereof, and you ſhould not need to build on another mans foundation, or a line made ready to your hands, but ſhould come to know that theſe muſt not ſtand or abide in the light, but he that hath ſtollen muſt ſteal no more, but muſt reſtore all that he had ſtollen, and muſt no longer make a trade of thoſe words which was ſpoken in their time according as the Spirit was commanded to go to ſuch a place, and to ſuch a people, and to ſay unto them, *Thus ſaith the Lord*, and there it was a word of Power: But O you ſilly ones! how long ſhall your Teachers cauſe you to erre, as ſome did that did cauſe the people to be circumciſed, and brought them into bondage to the ceremonial Law? And is it not ſo this day? for man having found a record of what was done in times paſt, (as the Record beareth witneſs of it ſelfe) goeth into the immitation, that by it he may get peace; but the day of the Lord is coming, that ſtollen bread ſhall wax old, and ſhall loſe its ſweetneſs, and ſhall be a ſtink to all that can ſavour between him that ſpeaketh the word of the Lord, and him that ſaith the word of the Lord, the word of the Lord, when it is but the words which he hath gathered in, by that wiſdom which is from beneath, which is that theif that bereaveth the ſoul of that living word, that ſhould make glad the City of God; therefore turne in your minds, that the true teacher you may come to know in you, who will teach to denie all ungodlyneſs and the vain faſhions, and traditions, and inventions of the world, which all ſtand under the curſe, and bring forth their curſed fruit to the diſhonour of him that is pure, for by ſuch teachers is the glory of the Son darkned, that would keep the people un-

der a ſound of words, that for their gift they may be had in admiration, and by it bear rule over the breathing of the ſeed that would lead to ceaſe from man, whoſe breath is in his noſtrils, and to ſee that men of high degree are but a lye, and men of low degree are but as vanitie, and that created things are but as a ſhadow which paſſeth away, whoſe appearance is forgotten; therefore in Gods ſteed I beſech all you ſimple hearted ones to hear the voice of the true ſhepherd Chriſt Jeſus the light of the world, that you may be made partakers of his eternall love and tenderneſſe, that will not breake the bruiſed Reed, nor quench the ſmoakeing Flax, but will carry the Lambs in his boſome, and will gently lead all ſuch as be with young; for his love is over all the works of his hands, and he is ready to receive all ſuch as believe in him, and in ſingleneſſe of heart be obedient to the light in them, that as through faith it comes to ariſe and to make manifeſt all that which is contrary to the pure mind and will of the Father, that thou mayeſt be made to cry out thy wil be done on earth in this earthly Tabernacle, then ſhall the will of the Son be done; Father I will that thou glorifie them and that they be even where I am, ſo ſhalt thou come to know that body of eternall life, whereof thou ſhalt eat and live forever, and that cup of ſalvation, and ſhall praiſe thy God for ever, and ſhall come to ſing that Song of *Zion* in the City of thy God, where none ſhall make thee afarid, for perfect love ſhal caſt out all fear, and the curſe cauſeleſſe ſhal not overtake, for in it is no curſe found, for the unclean entreth not, to which the curſe is; therefore now is life and death ſet before you, for it is made manifeſt to be within every one, for the light is life to all that comes to it, by it to be begotten into the ſecond birth, where the kingdome of God is known; and there is death alſo in man even the wil of the Serpent which was alſo ſown in man, to which if man yeild himſelf he is kept in Bondage to ſinn, and bringeth forth the fruits thereof, Swearing, Lying, Drunkenneſſe, Whoredome, Pride, Covetouſneſs, Wrath, Murther, Theft, evil ſpeaking, evil ſurmiſeing, backbiteing and all uncleanneſſe whatſoever; therefore to which you yeeld unto, that you become ſervant to: Therefore this day in the preſence of the Lord am I cleare of all your bloods, in that I have not hid the

counſell

counsel of the Lord, but have declared to you the way by which you may come to be redeemed from your sinns; therefore if you harden your hearts and wil not believe and obey the light in you, your blood be upon your own heads: this hath the Lord handed through one that is his handmaid & faithful servant that laboureth to turn from darkneſſe to the light.

J. C.

THE END.

LONDON, Printed for *Glies Galvert*, at the Black ſpread Eagle, neere the VVeſt end of *Pauls* 1658.